The Christian Century PULPIT

A Periodical of Contemporary Preaching

CHARLES CLAYTON MORRISON, *Editor*

VOLUME XI CHICAGO, AUGUST, 1940 NUMBER 8

In This Issue

ERNEST FREMONT TITTLE
"Christian Fellowship in Time of Crisis"

FRANKLIN D. ELMER, Jr.
"More Important Than Victories In War"

IVAN H. HAGEDORN
"More Zest for Life!"

HERBERT E. HAWKES
"Obedience to the Unenforcibles"

JOSEPH FORT NEWTON
"Had I Been One of Those"

EDWIN T. BUEHRER
"Opiates of the Soul"

C. HUBERT STEM
"A Pastoral Prayer"

PREACHER PROBLEMS

OLIVE R. GOODWIN
"Preachers' Partners Have Problems, Too!"

Christian Fellowship in Time of Crisis

BY ERNEST FREMONT TITTLE

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. Ephesians 4:1-3.

IN a world that is being torn to pieces by bitter conflict, there is a human fellowship that is full of promise for the future of mankind. It reaches to the ends of the earth. It transcends divisions of race and nation and color and class. It includes Europeans and Asiatics and Africans and Americans. It contains numbers of men and women of clear vision and good will who quite naturally think in world terms, who are really devoted to the good of humanity, and who, in humble dependence on God, are devoting themselves to works of education, of mercy and healing, of righteousness, justice and peace. At a time when civilization as we have known it is collapsing, there is a world-wide fellowship in Christ that is full of promise for the future of man on the earth.

Here is faith in an age of doubt—faith in a Power not ourselves that is making for righteousness. Here is hope in an age of despair—hope not in man but in God. Here is kindness in an age of cruelty—the kindness of Christ manifesting itself, for example, in missionaries who, under the most dreadful conditions imaginable, remain at their posts, ministering to the bodies and souls of persons of another race. Here is insight in an age of confusion—insight into the nature of reality and, therefore, into what needs to be done in the world, what alone can be done in well grounded hope of individual and social redemption. Here is saving recognition of the fact that there is an alleged foolishness of God that is wiser than men, an alleged

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

25 Cents a Copy Entered as second-class matter October 14, 1929, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 440 S. Dearborn St., Chicago, Ill. Two Dollars a Year

weakness of God that is stronger than men; and that only as human beings learn to depend on the wisdom and power of God is there any real hope for the world.

THE CALL TO WORLD-WIDE FELLOWSHIP

It is surely a significant fact that a world which was falling apart witnessed, before it collapsed, a number of world conferences that brought human beings together, and marvelously united them, despite differences of race and nation and even of personal opinion. And out of these world conferences of Christians, especially Oxford and Madras, came analyses of the contemporary situation in the political and economic realms, as also recommendations for human conduct in these realms, which, in days to come, will almost certainly be regarded as the truest, wisest and most important things that were said in our time.

Today Christians themselves, in not a few cases, are awake to the importance of maintaining this world-wide fellowship in Christ. At Oxford it was said: "The church, confessing its faith in redemption through Jesus Christ, sees in every man a brother for whom Christ died. In time of war, as in time of peace, it should pray not only for the nation in which God has placed it but also for the enemies of that nation. If Christians in warring countries pray according to the pattern of the prayer given by their Lord, they will not be praying against one another. The church should witness in word, in sacramental life and in action, to the reality of the Kingdom of God which transcends the world of nations."

Today the Christian church, as no other institution on earth, is keeping its head. Today Christian faith, as nothing else under heaven, is serving to keep alive in the world the beliefs, the standards and the practices of a free and humane culture. Tomorrow it will be the faith and spirit of Christ which, if anything can, will, under God, avert utter, irretrievable disaster and heal the wounds of the world. It is, indeed, all-important to maintain this world-wide fellowship in Christ.

FORBEARANCE IN THE LOCAL CHURCH

It *can* be maintained. To be sure, Christians whose nations are at war cannot now meet under the same roof. It cannot now be as it was in 1937, when at Oxford, in the historic Church of Saint Mary's, Christians who had come from the ends of the earth met and worshiped and together sang, each in his own tongue, "A mighty fortress is our God." Between Christians whose nations are at war, even correspondence may be impossible. Yet there is still open one way by which Christians may get together, of which something will be said here next Sunday, when our subject will be "Prayer in Time of Trouble." I am myself convinced that even in a world at war it is possible, through prayer, to maintain fellowship in Christ, for my own view of prayer, its nature and value, is quite different from that which was voiced in a recent broadcast to the American people.

This, however, requires to be said. Christian fellowship cannot survive internationally unless it survives locally. It cannot possibly be maintained in the ends of the earth unless it is maintained in the church on the corner. As Americans, we have now to recognize the fact that government of the people, by the people, for the people, if it is not to perish from the earth, must be maintained in the United States. We cannot possibly save democracy anywhere else in the world if we permit it in this country to be destroyed. As Christians, we have also to recognize the fact that fellowship in Christ, if it is not to succumb to fear, hate, bitterness and intolerance, must be kept alive in local congregations. We who are members of the First Methodist Church of Evanston have, of course, no right to expect the members of any other church to show forbearance to one another and to preserve, despite differences of opinion, "the unity of the Spirit in the bond of peace" unless we ourselves are prepared to do likewise. And it is a fact that fellowship in Christ, now all-essential to the good of mankind, cannot survive in the ends of the earth unless it survives in the church on the corner. Are we then resolved, God being our helper, to show forbearance to one another and, in this church, to preserve, despite differences of opinion, our fellowship in Christ? To do so is difficult; for we are not all agreed on issues that seem to us to be matters of life and death.

CHRISTIAN PARTICIPATION IN WAR

War, undoubtedly, is a life-and-death matter. And on the war issue there is now no judgment that is universally held among Christians. The Oxford Conference, representing forty-three nations and one hundred and nineteen denominations, was unanimous in the judgment: "Wars, the occasions of war, and all situations which conceal the fact of conflict under the guise of outward peace, are marks of a world to which the church is charged to proclaim the gospel of redemption. War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and him crucified. No justification of war must be allowed to conceal or minimize this fact."

Yet, at Oxford, Christians found themselves divided over the question, Should a Christian participate in, or abstain from, war? There were those who felt that they could not participate in war, believing that war as we now know it is "a denial of the nature of God and of the redemptive way of the cross"; that it is "ultimately destructive in its effects and ends in futility by corrupting even the noblest purpose for which it is waged." There were others who felt themselves bound to go to war if ordered to do so by the state, believing that the state is an agency divinely appointed to guard a nation against attack either from within or from without its own borders. And there were those who felt that they could participate only in wars that might be held to be just, inasmuch as they were waged against transgressors of international covenants, or to defend the victims of wanton aggression, or to secure freedom for the oppressed.

Each of these positions had its advocates at Oxford. Hence the conference finally said: "We do not affirm that any one of these positions can be held to represent

the only Christian attitude. The church must insist that the perplexity itself is a sign of the sin in which its members are implicated. It cannot rest in permanent acquiescence in the continuance of these differences, but should do all that is possible to promote the study of the problem by people of different views meeting together to learn from one another as they seek to understand the purpose of God as revealed in Jesus Christ. Recognizing that its members are also called to live within the secular state or nation, and that in the event of war a conflict of duties is inevitable, it should help them to discover God's will; *should then honor*

ERNEST FREMONT TITTLE

their conscientious decisions, whether they are led to participate in, or to abstain from, war; and should maintain with all alike the full fellowship of the Body of Christ. It should call them to repent and to seek together that deliverance from the entangling evil which can be found in Christ alone."

CONSCIENTIOUS OBJECTION TO WAR

Now that war has come—the war that, in 1937, was feared and of which it was then said that it would, if it came, mean the destruction of civilization—now that war has come and civilization *is* being destroyed, Christians still differ on the war issue. In England there are Christians who, as conscientious objectors, are being permitted to serve their nation in non-military ways. In France there are Christians who, as conscientious objectors, are in prison. In Germany, according to a report which has as yet been unconfirmed, there were, at the outbreak of the war, Christians who, as conscientious objectors, were shot. In the United States every major denomination of the Protestant church has in it numbers of men and women who are conscientious objectors to war; and the Methodists, followed by the Congregationalists, followed by the Episcopalians, the Lutherans, the Baptists, the Unitarians and the Presbyterians, have petitioned the national government to grant to those of their members who are conscientious objectors to war the same exemption from military service which has historically been granted to the Society of Friends. Also, most of these churches have officially authorized an enrollment to be made of the conscientious objectors within their own membership.

In this country there are now in the Roman Catholic Church, also, conscientious objectors to war who believe that the conditions for a "just war," laid down by Roman Catholic theologians, are "impossible of fulfillment in these present times of bombardment of civilians in open cities." The *Catholic Worker,* in its issue of June 1940, says: "Many of our readers ask: 'What is the stand of the *Catholic Worker* in regard to the present war?' They are thinking, as they ask the question, of the stand we took during the Spanish civil war. We repeat, that as in the Ethiopian war, the Spanish war, the Japanese and Chinese war, the Russian-Finnish war—so in the present war we stand unalterably opposed to the use of war as a means of saving 'Christianity,' 'civilization,' 'democracy.' We do not believe that they can be saved by these means."

WHITHER AMERICA?

It is true, however, that the great majority of Christians in this country, as in every other, do not feel bound, in loyalty to their faith, to refuse to participate in any war in which their own nation becomes involved; believing that there are situations in which war becomes the lesser of two evils and that, when men or nations are forced to choose between two evils, the choice of the lesser evil becomes Christian duty.

We have now to recognize the fact that on this momentous issue Christians are not agreed. We have also to recognize the fact that in the United States, at this moment, Christians are not agreed as to the nation's duty in the present crisis. There are those who believe that, in the name of all we hold dear, we should now declare war on Germany. There are those who believe that, in the name of all we hold dear, we should now give to the Allies every possible material support, even to the point of shipping war materials in our own bottoms convoyed by our own navy. And there are those who believe that, in order to relieve human suffering; in order to save despairing multitudes from the horrors of pestilence and famine; in order to make possible the physical and economic rehabilitation of war-shattered nations; in order to preserve democracy within our own borders, where it must now be preserved if it is not to perish from the earth; in order to keep alight in a world gone dark the torch of a free intelligence; in order to contribute in some way to the building of a better world, the United States should not go to war or take any step that inexorably leads to war.

One might well wish that, on a matter which is in every sense a matter of life and death, Christians were united. But that, unhappily, is not the case. We who

are followers of Christ are not yet prepared even on the war issue to speak with a single voice. We can only say what we individually believe, knowing that others, whose right to be called a Christian is certainly as good as, if not better than, our own, think differently than we do, and hoping that God, in view of our sincerity, will be able in some way to use us all for the promotion of the ends that he has set before him. But this, in any case, we must do, if there is not to be utter, irretrievable disaster: *we must, in the present crisis, maintain that fellowship in Christ which is all-essential to the good of mankind.*

TOWARD A JUST PEACE

It is not enough to win a war that is being waged for good ends. It is necessary, when the war is over, to make a peace that *is* peace and not merely the beginning of another war. It is necessary, therefore, to keep alive in the world enough sanity and good will to permit of the making of a just and lasting peace. And note what is now happening in the United States, although we have not yet gone to war. A German-American sports club has been burned to the ground. A man has been murdered for the alleged reason that he was a fifth columnist. Any man who has a German name and who does not think the United States should enter this present war is now under suspicion of being a fifth columnist. In Georgia, where most business and professional men and laboring men in certain categories, before they can start working, must secure a license from the state commissioner of revenue, the governor has ordered the commissioner to revoke the licenses of all aliens. Before the national Congress there is now a bill which, if enacted, will, according to the *New York Times,* be a deadly blow to the civil liberties of several million law-abiding residents of the United States. And the newspapers are carrying a full-page exhortation, officially endorsed by the President of the United States, which, having stated, not a fact, but merely an opinion, declares that anyone who does not share this opinion is either an imbecile or a traitor!

The United States of America is not yet at war. Yet in this country there is now rapidly developing a mentality which is utterly inimical to the making of a just and lasting peace.

Who is to keep sanity alive, and freedom, tolerance, mercy, and good will? Who, indeed, if not Christians? And will they be able to do so if they cannot maintain peace even among themselves, if they cannot tolerate any difference of opinion even among themselves, if they cannot show respect and forbearance even to one another?

THE THREAT OF TOTALITARIANISM

We Americans now live in dread of totalitarianism, lest it spread over all the earth, overwhelming the free institutions of democracy, searing and blighting the very soul of man. What a tragedy then it would be if, in dread of totalitarianism, we ourselves should become totalitarian, brooking no difference of opinion among ourselves, looking with suspicion and deadly hatred upon anyone who does not think as we think and reporting him to the police as being, probably, a fifth columnist! Is that the way to prevent the spread of totalitarianism? Is that the way to preserve the free institutions of democracy? Is that the way to maintain freedom of inquiry and of discussion, without which there can be no education that is education but only a soul-destroying propaganda? If, when the present war ends, the dominant mentality of the world is the kind of mentality that is now developing in the United States, there will be no peace that is peace and no democracy that is anything more than an empty shell. Irrespective of the military outcome of the war that is now scourging the world, totalitarianism will have triumphed and spread over all the earth.

There is now in the world one institution, perhaps only one, of which it may reasonably be hoped that it will be able to resist the insidious poison of totalitarianism; namely, the Christian church. But in order to do so, its members will have to tolerate among themselves sincere differences of opinion. To refuse fellowship except on a basis of complete agreement is to play into the hands of a totalitarianism that forbids any dissent and insists upon a complete regimentation of thought and conduct.

I am myself convinced that, in the present crisis, we who are members of the First Methodist Church of Evanston can maintain in this corner of the earth that fellowship in Christ which is all-essential to the preservation of a free and humane culture and to the establishment of a just and lasting peace. With God's help, we can do so because we must do so. In Evanston, as in every other community, there must be at least one spot where sanity is maintained, where good will endures, and where the spirit of Christ is able to do what it alone can do for the tormented souls of men. I do not suppose that we are the only church in Evanston which can render this necessary service. I expect other churches to render the same or a similar service. But surely I am justified in the belief that you and I can and will maintain, despite differences of opinion, "the unity of the Spirit in the bond of peace."

GOD'S SPIRIT IN HIS CHURCH

It will be necessary, as I see it, to have services of worship—many of them—whose aim is nothing else, and nothing less, than a lively awareness of the reality and presence of God—services without a sermon, so that what one may hear is not the voice of man but only the voice of God. Also, we shall need more often than we have yet done to participate in the celebration of that Last Supper of our Lord, from which he went forth, not to kill, but himself to die for us men and our salvation. And we shall need to discover forms of practical service in which we all can engage with all our hearts. People who are honest and unselfish and who, although differing as to means, are seeking the same ends can maintain fellowship one with another, especially if they find some things which they can do together. We do not all think alike on the war issue, but we all want to keep freedom and democracy alive on the earth; we all want to preserve faith, hope and love; we all want to contribute in some way to the relief of human suffering; we all want to help heal the terrible

wounds of the world. There are, therefore, many forms of practical service in which, with all our hearts, we can engage and, engaging, find ourselves, despite differences of opinion, bound together in spirit, in trust and in affection.

You and I are now called of God to try to maintain in this church a fellowship in Christ without which the world is doomed to utter misery, degradation and despair. And this, God being our helper, we shall do. In your hearts, I am sure, you are saying, Amen!

More Important Than Victories in War

By Franklin D. Elmer, Jr.

STRANGE requests come to a minister. The other day a man in great earnest called me on the phone and said, "I have some rhododendron in blossom beside my house. It is very lovely this year. Won't you come over and take a picture of the blossoms so I can have it always?" How could the poorest amateur photographer resist a plea like that? I took my camera and did my best with the gorgeous flowers banked against the old stone house. When I came home I sat and thought about it. Those flowers had bloomed there for years. Why had he wanted a picture this year?

It was just at the time when Paris was being most seriously threatened. Already the first scars of war had been made on the beloved French city. And that very night came the French plea for the preservation of their beautiful capital on the river Seine. What a pathetic, and yet what a hopeful plea! The souls of the French were crying out to the goodness in the souls of their German brothers: "Don't destroy our Paris. It stands for all the things by which we live—beauty, art, friendship, and the very joy of being alive. Don't destroy Paris. Take it, but preserve its loveliness." And from the German capital that night came a voice assuring the world that multitudes in Germany would be broken-hearted at the thought of Paris devastated by fire and bombs.

A NEW URGENCY TODAY

In the strain of a world that is shaken, men recognize, with a passion they have never felt before, the things that matter most in life. How desperately they try to save those things! The man with his flowers—"A picture so I can have it always"; and the French people—"Don't destroy our city." Even in war there are things more important than victory.

I find in my own ministry today a new sense of urgency, a new conviction of the compelling importance of the message of Jesus Christ. Here is a truth that must be spoken. Here is a light that must be kept shining. Here is something more important than victory in war!

In his poem "Nicodemus," Edwin Arlington Robinson tells the story of Nicodemus, a friend of Jesus, coming to Caiaphas the high priest. He pleads with Caiaphas to try to understand Jesus, that Jesus might escape persecution and be given the hearing his message deserved. But Caiaphas is cold to the plea. He can see no significance in the man of Nazareth. He suggests that Nicodemus might well give up this Jesus and keep the security of his noble robes and happy life by supporting the traditions of his fathers, and the ancient law. Nicodemus, deeply hurt by the chill brutality he finds in the temple, berates Caiaphas for his failure to be an independent judge of goodness, for his lack of courage, and for taking refuge in dusty tradition. And then Nicodemus speaks the magnificent words:

> There is a time for man
> When he must speak, or die, or follow himself
> To deserts where men starve and are forgotten.

Nicodemus had found the sense of urgency in his own faith. Faced with a world in which goodness might be crushed for tradition and beauty destroyed for security, he found that he must speak or die. To live longer without committing himself irrevocably to the thing in which he believed would be to live and yet be dead.

SOURCES OF THE CHURCH'S POWER

The power of the church came out of that same sense of urgency. The disciples faced stoning and death, but found that they must speak. Paul, in a world that worshiped force, somehow could not but cry aloud that message of life which was more important than existence. That brutal world reached out and put disciples to death, and bound Paul in chains and threw him in prison.

From prison Paul wrote many letters to his friends. What did he say to them? Did he say, "This world is governed by force, we must protect ourselves in it by force"? Did he say, "This is a cruel and brutal world, we must be brutal too"? No. He said: "You must give up all bitterness, rage, anger, and loud abusive talk, and all spite." And he said: "We must lovingly hold to the truth and grow up into perfect union with him who is the head—Christ himself." Paul said to his friends who suffered in a harsh world: "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time because the days are evil."

What a challenge to those early Christians, to redeem the time for the days were evil! To redeem the time not by fighting the devil with his own weapons, but by being in themselves living examples of the spirit of Jesus Christ in the world.

Again, in our time, the world assumes the characteristics of beastly man. "Brute force," we are told, "is the only answer to a world like this." To have that said makes it imperative for the church to speak. Like Nicodemus we must speak, or die, or follow ourselves to those deserts where men starve and are forgotten. For us it is not a flower we yearn to preserve, not a city, but a faith!

We must speak because of our past record. Probably most of us feel that the church disgraced itself in the last war. Our pulpits became sounding-boards echoing the messages of wrath and bitterness and hatred of our fellows. Churches lent their faith and their power to the prosecution of a terrible slaughter. And when it

was all over, and we rubbed our eyes and saw the scars we had helped to make upon a prostrate humanity, we repented. Many of our leaders pledged a different attitude for the future. In our national conventions year after year we passed strong resolutions damning war as the most colossal of sins, and repudiating it forever as a method to be blessed by the church. We brought up a new generation to worship the ideals of peace which we ardently taught them. And we did all these things in an effort to steel ourselves so that what happened in that other war should never happen again.

And so we must speak now. We must express the pleading we have recognized in the soul of man, the demand from the heart of humanity, that the things we have cherished, the faith by which we have lived, shall not again be prostituted and destroyed. There are things more important than victory in war.

Ours must be a positive voice if we are to meet the needs of these times. It is not enough to damn war as the worst of sins. But simply to condemn war will not save the world now. Our condemnation must spring from positive convictions and a vital Christian faith.

THE STARS OF FAITH STILL SURVIVE

For centuries the church has led men forward with the power of a great idealism. That is still our task. Ideals, it is said, are like the stars. We can never reach them, but we cannot guide our course without them. And when the sea is rough and the storms beset us, then we need the stars more than ever.

> If a mariner's wise, he looks to the skies
> To see what he is about.

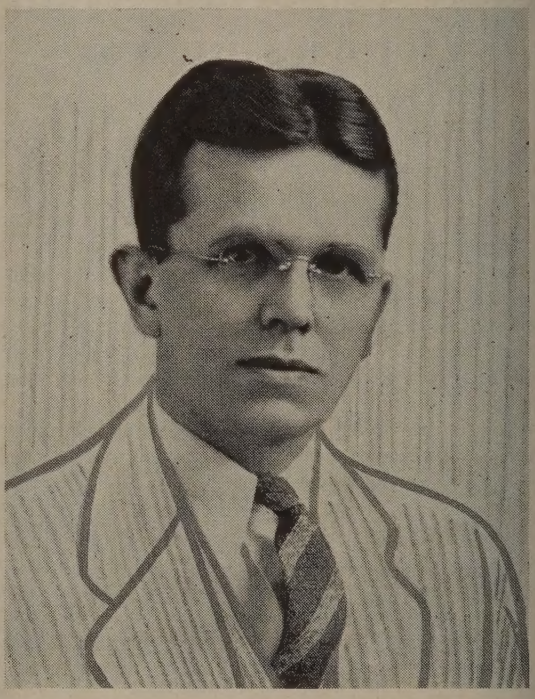
There is the star of faith in God. How hard it must be for some of our brothers in this world to see that star now! It cannot be easy to pick one's self up out of the shattered wreckage of a home and guide one's conduct by faith in God. There is the star of the radiant personality of Jesus Christ—the bright and morning star. How difficult for a host of suffering refugees to find any satisfaction in that star now! And there is the star of brotherhood, the faith that men of every nation and race and creed belong to the family of the same Almighty God. How almost impossible it is to hold a mangled baby in your arms and believe in that star! And yet what hope is there for a better tomorrow without those stars to guide us forward?

The lights in Europe may be out. The lights of political and economic systems around the world may fade and flicker and die. But these stars of our Christian faith must not go out!

A man said to me only yesterday: "You had better take all your fine Christian ideals and put them in cold storage for a while. There is no place for them in a world like this." I say: "Not so, brother, not so. Now, of all times, we need those very Christian ideals. Only as we hold to them can Christianity survive at all."

When voices whisper in your ear, telling you to throw your ideals away for a time, remember this: If whenever days were evil our Christian fathers had discarded the things they held most precious, we would have no martyrs to remember, no Savonarola or Martin Luther or Roger Williams—and no Jesus Christ. When they tell you that you must defend Christianity now with brute force, think twice. Nations may be defended by armies and battleships and fleets in the sky. But can Christianity be defended against a force-worshiping world in that way? It must be defended now, as in the time of Paul, by rooting it more deeply in our own lives. In the end it is not so much a case of defending Christianity as of preserving it—preserving it in our individual living. We must let our Christianity speak, or die. And it speaks most convincingly through our living.

Paul's advice is good for these times! "You must give up all bitterness, rage, anger, and loud abusive



FRANKLIN D. ELMER, JR.

talk, and all spite." Let us keep ourselves, so far as we are able before God, from doing those things which increase the hatred and bitterness in this world. There is plenty of that without our adding fuel to the fires which are burning a deep scar in the mind of the race. It does not befit followers of Jesus Christ to let themselves be poisoned by the hatreds which distort the world.

POISE IN A WORLD OF STRIFE

But that is hardly more than negative. Our freedom from bitterness must have a positive note. We must be humble—humble as Christian Americans. One of our leaders coming back from England last fall after the war had begun expressed his disappointment that there was no such humility in this country as he had found in England. It seems almost impossible for us, in America, to understand that we have had our part in the errors which have prepared the world for catastrophe. A featured book review in the *New York*

Times carried this statement: "With the thesis that the United States contributed to the world chaos, sensible men will hardly disagree"; and there followed a long list of some of the American mistakes that helped produce what we now witness. As Christian citizens of the richest and most powerful nation on earth it behooves us to be penitent, and to make the need for penitence known. The least we can do is to be humble before the fact that people in this world are dying in a kettle of poison which we have helped to brew.

It would be another tragic error, however, to let our penitence be of the kind which would lead us off into the solitude of our sanctuaries garbed in spiritual sackcloth and ashes. Ours must be a positive penitence, a helpful humility. In a world as sick and suffering as ours there is such a need for the redeeming, healing spirit of Jesus Christ as most of us have never known. It was once said of the early Christians, "They hold the world together." Now is a time when if anyone is to hold the world together, Christian people who have a fellowship reaching around the world must do the holding.

HEALING FOR A SICK WORLD

In the days of Jesus tradition held that there was healing power in the waters of the pool of Bethesda when the waters were periodically troubled. Undoubtedly the tradition grew from human experience in which it is so often demonstrated that trouble brings its own rewards and is frequently the prelude to a better day. It is still possible that out of this troubled world may come forces of healing which we cannot now see. As followers of the healer of Nazareth we do believe that it is not necessary for trouble to come in order that healing power be discovered. But when the waters of the world are troubled, it is for us to bring from them whatever healing power may be there.

On this very point let us pause to pay tribute to our missionaries who have demonstrated this possibility in these last years in China. They have been making a different kind of history than the armies have made—and a more important kind. When the war broke out in Asia and the torments of hell began to be visited upon the Chinese, our missionaries, with courageous hearts and united voice, chose to stay by their posts as ambassadors of Jesus Christ. They have faced suffering and death, but through them the living spirit of the Master has walked in ruined cities and into the family circles of starving and desperate people. In these days of China's anguish, theirs has been the testimony of a healing and redeeming Christ and China has seen the real meaning of Christianity as never before. Leaders in China who were skeptical and suspicious toward the Christian mission three years ago now see a new light. One of them, who was most skeptical, was the presiding officer at a banquet held in New York city last winter in honor of several missionary leaders. They are seeing, those Chinese leaders, that Christianity is just what the missionaries have always said it was—the one great hope for China.

What a tremendous healing power Christianity could bring out of this troubled world if we could all follow in the footsteps of those missionaries—doing nothing to increase bitterness and destruction, but doing everything in our power to relieve suffering and take the sting out of disaster, and to promote a peace based upon understanding and mercy.

Back in 1928 three of us, college boys touring Europe on a shoestring for adventure, came to Milan in Italy. Our Baedeker informed us that we should see Leonardo da Vinci's painting "The Last Supper" while we were in Milan. We hurried to the old hall where the painting was to be seen, and entered sure that we would not linger long. But when we stood in that old dining hall of the ancient monastery and looked upon the scarred and time-worn painting which filled one whole wall, we were brought to silence. Here was something to think about. "At one time," we read, "soldiers of Napoleon were quartered in this room, and amused themselves by throwing bricks at the figures in the picture." Yes, armies trained in irreverence, out to overthrow the world, making fun of Christianity and ridiculing it as worthless for tomorrow. Scarring and defacing the beauty and goodness they meet, such armies march to futile conquest.

I cannot but remember that visit to Milan now. Armies of Napoleon are on the march again. Again the Christian faith is scorned as unimportant for the world. But it is good to remember at this time that the world long ago forgot what those armies of Napoleon were fighting about. But that picture, ridiculed and marred, is still a shrine for pilgrims from all corners of the earth. The armies represented a powerful force. But that picture stands for a greater and more enduring force—the power of Christian fellowship.

THE GOSPEL OF LOVE STILL HOLDS

The disciples who gathered in the upper room with the Master had exactly the same message for the world that we have today. And they went out from that room to keep themselves untouched by the doctrines of force which were predominant in their world, and to carry that message with their lives through evil days. Today it is for us to carry that message through days which are also evil. It is now our responsibility to deliver that message to the humanity for which it was intended. It is for us to remember that long after the issues over which this war is fought have been forgotten, the fact of Christian fellowship will still be the one bright hope for the world.

For some it is a flower to be preserved in a picture, in days like this. For others it is a city to be saved in stone. But to the followers of Jesus Christ the challenge comes to preserve a faith and a life, not in a book or a creed, but in the flesh and blood and mind and heart which is ourselves.

Do we care for peace? The answer cannot be given solely in terms of the prevention of war. It can only be given in terms of an ideal transcending that of mere warlessness, and opening up prospects of infinite progress in mutual helpfulness among individuals and nations toward the creation of a world worthy, at last, of man and his Maker. HENRY WICKHAM STEED.

More Zest for Life!

By Ivan H. Hagedorn

My soul and my body thrill with joy over the living God. Psalm 84:2b (Moffatt).

THE historic church believed in a Living God, who did things in his world. To our fathers, God was the God of history. His almighty hand ruled in the lives of individuals and nations. Today belief in the theistic interpretation of the universe is being attacked, and with a vehemence, as though the thing most needful was to rid religion of the "incubus" of God. Joseph Wood Krutch has written: "God instead of disappearing in an instant has retreated step by step and surrendered gradually his control of the universe. The role which he plays grows less and less, and man is left more and more alone in a universe to which he is completely alien." It can hardly be denied that in our modern times God has passed from a position of centrality to a place of secondary influence, and is for the great majority merely an incidental and peripheral concern. Macaulay said of the Puritans, "They feared nothing but God." A historian of our day could well write of our generation, "They fear everything but God."

The whole trend of Protestant thinking has been away from the old familiar doctrines which came out of the Reformation in the sixteenth century, when the belief in God was a common and firm conviction. The result has been a sadly muddled world. Everywhere is restlessness, tumult. It is not too much to say that our world is in delirium. The cause is not hard to find. The passing of God out of the lives of men has left them bewildered. Life for them has lost its meaning and purpose. When God goes, life loses its radiance, resilience and zest.

HOW TOLSTOY WAS CONVERTED

William James, in his *Varieties of Religious Experience,* recounts the story of Tolstoy, who when about fifty years old found life suddenly going stale on his hands. He spent two years delving into religious questions, to see if there was enough meaning in the universe to make it reasonable to go on living. For a time, he found no light. He hid rope lest he should hang himself to the rafters of his room. The turning point came one day when he was walking alone in the forest, debating with himself about the belief in God, wondering how he ever came by the idea of God in the first place. He noticed that every time the thought of God came to him there came an uprush of vital energy within him, and life for the moment took on meaning and beauty. "Why do I look further?" he said to himself. "He is there. He without whom one cannot live. To acknowledge God and to live are one and the same thing. God is what life is. Well, then, live. Seek God. And there will be no life without him." Up to that moment his "energy of life" had steadily ebbed toward the verge of despair; it now began slowly to mount again, bringing with it a fresh interest in life.

There is dire need that our generation once again be made aware of the importance of living. The sadness and loneliness afflicting society appear incurable. Young people are old on the very threshold of life. For them, life's thrills have been exhausted. Boredom is a great impasse in modern life. Goethe said long ago, "He who is plenteously provided for from within needs but little from without." We find the explanation of the boredom of our modern life, not in the state of the body, but in the state of the mind and soul, which is the measure of the well-being of each one of us. Plato, nineteen centuries ago, said: "If the head and body are to be well, you must begin by curing the soul." Listlessness is a menace to morals. No regime has ever been overthrown until it lost its hold on life.

BEING THRILLED OVER GOD

David could praise God in the midst of multiplied trials and tribulations. Mark the exultation found in the words of our text: "My soul and body thrill with joy over the living God." In our modern era, it is hard to believe that a man can thrill over anything except a football game, or a horse race, or a motion picture, or the rising stock market. Five thousand years of civilization—and the most famous are those who can hit, swat, shinny, kick or carry a ball! Despite Hollywood and love stories, divorce courts and murder trials, wrestling and boxing, cocktail bars and home runs, our generation does not get much real joy out of living. Most of us are bored stiff in art galleries and at symphony orchestra concerts. These exist only through the generosity of a few generous patrons.

David thrilled over the living God. Indeed, the experience of being thrilled and knowing God belong together. It is because our generation, searching madly for thrills, are so ready to forsake the altars of God that we find ourselves in the grip of despondency. Pleasure, newspapers, magazines, business and society have largely taken the preeminent place that God and Christian living ought to take. Crimes gets the eye, not Christ. Society, not salvation! Business, not betterment of souls! Money, not missions! Earth, not heaven, is foremost in our thinking. Shakespeare has Othello say: "Farewell, Content, farewell, the plumed troop and the long wars. Othello's occupation's gone." He had lost his beautiful Desdemona, and life held no further joy for him. In a fuller sense, we are in a quagmire of the doldrums because we have lost our sense of God.

KNOWLEDGE OF GOD BRINGS JOY

So completely have we fallen into depression and dejection that we have become afraid of enthusiasm. Dwight L. Moody said: "A great many people are afraid of enthusiasm. If a man is enthusiastic they raise the cry, 'Zeal without knowledge!' I should rather have zeal without knowledge than knowledge without zeal." One can hardly visualize rich living without the quality of zest. I am sure that we would like to have it said of us:

> That when my last red sands by Time are sieved
> And Fate has struck my sinews from her looms,
> I shall have earned three words o'er my remains:
> Beside "was born" and "died"—"Between he lived"!

I am glad to mark that some voices are raised to show us the way. Dr. A. J. Cronin, the novelist, recently said: "There is one major lesson that life has dinned into my unwilling ears. How can I convey it in one brief phrase? By telling you that life has taught me to believe in God." J. Middleton Murry, after wandering in far places, has come back to religious faith as the only thing that makes sense out of life. He writes: "We must return to the simple sources of living. There is nothing else for us to do. Yet simple things are hard to learn and hard to say. Our only hope today is the power of religion." Many others

IVAN H. HAGEDORN

would tell us that the way to zestful living is found in knowing God.

When we know God, *complaint gives way to praise.* King Solomon wrote the creed of all pessimists when he said: "Vanity of vanities, all is vanity." He unloosed this wail, not because his kingdom was tottering, nor because his favorite wife had died, nor because he felt the touch of death in his ailing body, but because he was falling away from God. Oh, he had not gone so far away that he had forsaken the temple. Doubtless, each holy day found him present. But mere attendance at holy services may mean little or nothing. Billy Sunday, at one of his farewell services in Paterson, New Jersey, attacked the people who attend divine worship on the Sabbath, cheat during the week, and think they are accomplishing their whole duty. "I tell you," shouted the revivalist, "going to church doesn't make a man a Christian any more than going to a garage makes him an automobile."

But when a man truly finds God, joy bursts from him. I recall a big strapping fellow at a testimony meeting. His face glowed with happiness. He would tell of the happiness that he found in knowing the Lord. Squaring his shoulders, stretching out his arms, smiling broadly, he looked around the room—"Boys, I don't believe I could be any happier, unless I was bigger."

When we know God, *our minds are furnished with dynamic pictures.* Paul caught a vision on the Damascus road that inspired him to heroic living. Luther was not content to hide himself behind monastery walls, when once the vision of his God burst upon him. When the heart of Wesley was warm, in the little Moravian meeting-house, he was caught with a passion that set him upon a journey of a quarter-million miles, proclaiming the good tidings of salvation. A movement is but the lengthened shadow of a man, of a man caught with a vision of God. It is thus that new eras are born and a glorious daybreak fills the world with joy.

The Greeks, we are told, were creative because they were youngminded. "Ah, Solon," said the old Egyptian priest to his Greek visitor, "you Greeks are always children. There is not an old man among you. You are all young in your soul." That is the spirit that builds great civilizations. That is the spirit that is imparted when a man knows Christ. The Apostle Paul, able to look back over a life of sacrificial living and heroic achievement, nevertheless could say: "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

WHEN DOUBT YIELDS TO TRUST

To know God means that *doubting gives way to trusting.* Jesus said to the blind man who had been cast out of the synagogue because he stubbornly persisted that Christ had restored his sight, and hence that he must be a man from God, "Dost thou believe on the Son of God?" That is the greatest question that God can ask of man, and the greatest answer that man can give is: "Lord, I believe." For such a one temptations, afflictions, disappointments may come, but because his house is built upon that sure Rock which only God provides it stands amid the storm.

"Is there anything too hard for God?" the prophet asks. At once, the believing heart answers "No." There are many things too hard for man, even the strongest and wisest, but when we consider a God who made heaven and earth by the word of his power, and "brought again from the dead our Lord Jesus," we exclaim with joy, as the prophet of old, "There is nothing too hard for Thee." In this sure confidence, men and women have pioneered in the face of seemingly insuperable odds. Faith is at the very heart of enterprise and achievement.

There is no failure or defeat for the man who has childlike faith in God. Bishop McCabe, after he had made an appeal for thousands of dollars for some worthy cause, tells how he received a little envelope containing a five cent piece, and a note upon which in childish scrawl were the words: "Enclosed please find

five cents. If you need any more, let me know." Dr. Guthrie started out one Sunday evening for church. His little girl, struggling with a big umbrella, made ready to accompany him. Said the father: "We shall not need that. The stars are shining." With the implicit faith of a child, she looked up at her father and said: "Yes, but you prayed for rain this morning."

THE SECRET OF COURAGEOUS LIVING

When we know God, *our fears are replaced by courage.* Genuine conversion means the enlisting of the whole personality for God. Many today are suffering from what the psychologists call a divided personality. The tragedy of this is well illustrated by a story told by Dr. Clovis H. Chappell. There was a hunter who set out one day to hunt for everything in general and nothing in particular. He struck the trail of a deer and followed it for hours. Then he came upon the trail of a fox and decided he would leave the deer and catch the fox. Then he came to where the trail of the fox was crossed by that of a rabbit. He decided that as it was getting toward night, he would catch the rabbit. About dark he discovered the trail of a mouse. He decided it was too late to catch anything but this mouse. So he followed this trail until it was so dark that he could not see. Then he went home in the night with naked nothing.

Complete consecration is the secret of victorious living. Aunt Dinah was once described by a colored sister as having "jes' enuf religion to make her miserable; too much to be happy at a dance, and too little to be happy at prayer-meeting." When the great Michael Faraday was a lad, he earned his bread by selling newspapers. One day, he was waiting outside the office of an Edinburgh paper for the morning issue. He thrust his head and arms through the railings of the iron gate. He began to speculate as to which side of the gate he was on. "My head and hands are on one side," he said to himself, "and my heart and body are on the other." The gate was opened hastily, and the wrench he received taught him, so he said, that it was needful that head and heart and hands should be on the same side.

SELFISHNESS IS HELL!

When we know God, *selfishness gives way to unselfishness.* No cleverness nor skill, no personal triumphs nor feats of the intellect in themselves are able to bring happiness. Our lives, if they are to be full and satisfying, must be dedicated to something greater than our own personal advantage.

Some years ago there was a play presented on the New York stage entitled, "A Morality Play for the Leisure Class." The aim of the play was to teach the simple lesson that those people who are selfish are unhappy. A rich man is killed in an automobile accident and when he wakes up in the other world, not seeing anybody he calls out: "Is there anybody here?" At once an orderly appears and asks him what he can do for him. "What can I have?" the man asks. "Anything you like," is the reply. "Can I have a crown with stars on it?" "You can," so a crown studded with stars is placed on his head. "What else can I have?" the man keeps asking. And always comes back the same answer: "Anything you like, sir." So he orders all the good things he can think of and no sooner does he call for them than they are supplied. A luxurious apartment, expensive furniture, oriental rugs, pictures, couches, the best books, the finest music, cigars, wines, champagnes. If he expressed a desire for the society of some beautiful woman, she was ushered in immediately. "Why, this is Elysium," he thought. So he went on ordering and the orderly kept on fulfilling his wishes. But in a few weeks he began to tire of it. There is an old saying which runs, "Whom God curses he gives them the desire of their hearts." He wanted some work to do but was told that nobody worked there. They could have anything they wanted without working. And then one day getting impatient he blurted out: "Oh, I'm sick of this everlasting happiness. I'm bored to death. I'd much rather be in hell." To which the orderly made answer with a look of surprise: "Where do you think you are, sir?"

PURPOSE MAKES LIFE SANE

When we know God, *aimless living gives way to purposeful living.* A man once entered an insane asylum. He observed one woman who was industriously operating a sewing machine. The wheel spun and she with all alertness was pushing the goods under the needle. The visitor thought: "Surely, there is a woman who should not be here. She is so intent upon her work." He moved closer until he stood behind her. Then he saw that while the wheel spun and the goods was pushed under the needle, there was no thread in the needle. It is thus that many live their lives. They madly drive and seem always so very, very busy, but living without God is living without any thread in the needle.

Such a sad and weary life,
Full of sorrow and of strife;
Lowering clouds and dripping tears,
Hours of worry and of fears—
Life's not worth the living.

Such a busy, useful life,
Time for joy, but not for strife;
Rainy days in which to treasure
Memories of hours of pleasure,
Kindly deeds, love without measure—
Life is worth the living.

When we know God, defeat is turned into victory. In the Old Testament is a very striking phrase: "Bound up in the bundle of life with the Lord, thy God." Any life yielded and surrendered to God is bound up with God. God is eternal; the life which is lived in him by faith is a life that will endure. There may be times when the skies are black and defeat seems imminent, but after a while we discover that disappointment is after all his appointment. The dark experience yields a rich blessing. Edwin Markham wrote a vibrant poem, called "Man-Making":

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.

Jade gets more valuable all the time, jewelers advise us—most costly too. Very little of it is exported these days. It is said that the Chinese jade hunter is a mysterious chap, who claims to have supernatural powers. He looks for jade in Chinese river valleys, and when a certain limp feeling comes over him—a jaded feeling, as it were—he knows that what he's looking for lies buried beneath his feet. When life has lost its zest for us, let us realize that God is close by, and in him is the secret of abundant living.

Sir Titus Salt, man of millions, one Sunday heard a preacher show that soul rest and satisfaction are alone to be found in Christ. The minister said he had sat in his garden and watched the caterpillars climbing the painted sticks; he had seen them reach the top and look this way and that in search of some juicy twig on which to feed, only to be disappointed, and to return slowly and wearily to the ground again. "There are many painted sticks in the world," said the preacher. "There are the painted sticks of pleasure, wealth, power and fame. All these are calling to men and saying: 'Climb me, and you will achieve the desire of your heart. . . . Climb me and so find satisfaction.' " Said the baronet afterward to the preacher: "I want to tell you that I have been climbing painted sticks, and am today a weary man. Is there rest for a weary millionaire?"

He found it that day in Jesus Christ.

Go ye out into all this world, with its common fears and doubts and longings—with decisions which must be made everywhere—with a common hunger which must be satisfied. Go ye out into a world in which many of the old beliefs and securities are lost and man is uprooted. In many and varied tones he is saying, "What must we do to be saved?" but everywhere the same cry is heard by those who listen. You can hear the voice of the whole world in the city in which you live. If you went over the seas you might hear the same cry of the soul. You can go now into that world because it is strangely one.

We must not take upon ourselves burdens which we are not meant to carry. We must not despair if we think that we can do so little. It is enough if, with all that we have to offer, we go out into our own world. We cannot do much if our work is measured by its quantity; but we can see to it that it is service at all points in touch with the divine purpose as we know it. And all such service in prayer and thought, in speech and action, has a value not to be measured by its extent. We may offer our lives in this our world to the Eternal God; this is our reasonable service; for that we were made.

EDWARD SHILLITO.

THE church's supreme concern is not the victory of the national cause. Its supreme concern is the doing of the will of God, whoever wins, and the declaring of the mercy of God to all men and nations.

Fortnightly Review (London)

Obedience to the Unenforcibles

BY HERBERT E. HAWKES

The letter killeth, but the spirit giveth life. II Corinthians 3:6.

MY approach to the content of this text is that of the parent and the teacher rather than that of the religious worker, the clergy or the church. There is, however, a great deal of common ground in these points of view. We are all concerned with developing youth, and most of us have vital contact with youth in one relation or another.

You may have heard of the colored man who got religion and who described his attitude toward his new life by the remark: "I'se found the Lord, and am always going to do his will, provided it is honorable." This man apparently was cautious in accepting as the Lord's will all of the many alleged revelations of the divine will that drifted in to him from various directions. He sought an authority for living more fundamental than what this or that person told him.

At no time in recent years has the source of authority for personal conduct been a more vital topic than it is just now. With half of the people of the world substituting the will of some one man—Führer or Duce—for their own ideals, it is certainly profitable to attempt to analyze just what this tendency would mean if adopted by us in our problems of day-to-day living. "For what shall it profit a man if he gain the whole world and lose his own soul?"

THE AUTHORITY OF IDEALS

We all meet this question of authority, not only in our relations with our students, if we are teachers; with our children, if we are parents; with our parishes, if we are ministers; but with ourselves most intimately of all. At one extreme is the authority, a code of rules from some outside source, a superimposed will, and at the other extreme is absolute freedom of action by each individual without reference to anyone or anything. In between these two extremes of rigid rules and complete freedom is an internal force regulating personal conduct—not an authority at all, but that highest of human responses, a voluntary, uncoerced, spontaneous loyalty to the ideals and values of human relationships—what Lord Moulton twenty years ago called obedience to the unenforcibles. Obedience, yes—but not to a dictum or law under pain of punishment; obedience rather to a principle consciously adopted as a method of getting along understandingly with others and with one's self. I would like to examine with you these possibilities, not from the point of view of world affairs, but from that of our personal business of living.

The extreme of absolute freedom is the direction from which this question of authority is most often approached. It is, however, trite to remark that absolute freedom of speech, of action or even of thought is an absurdity in any society of human beings, or even

of the lower animals. In any case, to discuss the relation of freedom, absolute and relative, to the idea of obedience to the unenforcibles would detain us too long. I prefer at this time to approach this middle ground from the other extreme, that is, from the direction of rules and laws, their necessity, their human values, their disadvantages.

Under codes of rules I am not including regulations that are necessary merely for the orderly conduct of everyday affairs, like the timetable of the railroad, or the schedule of examinations, or the calendar for holidays, although the distinction between such agreements and the rules I have in mind is not invariably sharp and clear cut.

We would all agree that in a family certain rules of conduct are useful. But why? I think that one reason for rules both for ourselves and for the children is that it helps in the formation of good habits. If there is a rule, gently but firmly enforced, that the child shall hang up his coat, wash his face before coming to the table and say "Thank you" when he should, there is no doubt that a useful habit is encouraged. The psychologist, Edward L. Thorndike, once told me that he always acted from habit when he could. He found that the following of a habit saved the energy and bother of using his judgment and reasoning powers, which took much more out of him than following a habit.

WHEN RULES ARE USEFUL

One should remember, however, that the formation of habits may carry one too far from reality. One is often stymied by a habit from any clear realization of an actual situation.

There are many situations in which all of us must have directions or rules, if you wish to call them such, on account of our lack of knowledge. We need directions for taking the medicine prescribed, we need a command not to step on a third rail which otherwise we would not know how to recognize. There are countless situations in which our lack of expert or even ordinary knowledge makes rules necessary. I suppose that rules of conduct for children are needed fully as much on account of their lack of knowledge as on account of their lack of judgment.

We need rules, then, for one or both of two reasons: lack of judgment and lack of knowledge. If the little boy had mature social judgment he would know that for the comfort of the entire family and the appearance of the house he had better hang up his coat. If college boys had serious and mature judgment they would realize that they ought not to make everyone else miserable for the sake of their pranks. And if we all knew about the effect of medicine as well as the physician does, we would not need his directions for taking the medicine. We cannot hope to know enough about everything to render directions from experts unnecessary, even though we would like to. Those of us who have been concerned with children and youths know that countless hours must be spent in attempting to stimulate judgment and knowledge in the child in order that rules may be unnecessary. We rejoice when the child has sense enough so that rules forbidding running out into the street are unnecessary, and when the gate at the head of the stairs is no longer required.

THE EASY WAY TO GOOD CONDUCT

Perhaps the simplest manner of life for the mature person as well as for the child is a complete shift of responsibility from any dependence on one's own knowledge or judgment to an authority in the form either of a person or a code. The early Hebrews were dominated by their code of laws which became so detailed and so removed from the reasonable experience of everyday life that they fell of their own weight. When a code becomes so artificial that the principles on which it depends do not shine through the rules, the individual becomes part of a machine instead of a living and responsive being. In political as well as religious matters it is not unusual for large groups to admit their inability to exercise independent judgment. Many people living in totalitarian lands today evidently cast their entire burden on the leader. If he fails them, it is just too bad, but it is not their fault.

It is true that not everyone can know enough about political and national affairs to use good judgment in every respect. But one ought to be grounded on a few fundamental principles with sufficient clarity to be able to estimate which one of several would-be leaders stands for those principles. If a man cannot lead, he ought at least to be allowed to choose his leader intelligently, which is impossible at present in totalitarian states.

The great problem before each parent and each teacher is that of finding means for cultivating the judgment and providing the knowledge so that rules become less essential. Some parents seem to feel that this can be done only by precept, that is, by keeping the little rules in the foreground, and never giving the youth a chance to grow in judgment as an independent individual. Not long ago the mother of a repressed and ineffective boy called at my office. She had always done all of the thinking and had felt that the boy should always follow her judgment. She was a good woman, a good woman in the worst sense. When I expressed the fear that she did not realize that she had brought a new individual into the world, she could only say with many tears that it was the duty of parents to protect their children from the problems and hardships of life just as long and as completely as possible. To be sure, but there are certainly limits to this procedure. Often the best way to keep hold is to let go. Rules may be the fruit of the tree of experience, but the tree itself depends on a living principle for its life.

WHY LAWS ARE NECESSARY

In an ideal society of perfect people where each one had all knowledge and sure judgment, laws would be unnecessary. The more we need laws, the farther we are from where we should be. In Utopia everyone would act with that nice balance which would provide the greatest satisfaction for all. How far we are from that situation is evident from the number of laws on our statute books, and the amount of trouble in the world. But laws are almost always negative. This

r that shall not be done, and if it is done the penalty thus and so. Lawyers are necessary in our poor world order that we may be told how we can avoid breaking laws and yet do as we wish. And they also help convict and punish the law-breakers. But in heaven here will be no need for laws or lawyers!

Rules and laws, whether for the ignorant, the immature, or the ill-disposed, all imply penalties for their infraction. In the process of developing judgment and knowledge in youth to the end that rules may be less prominent, what is the value of punishment? Certainly very important one if wisely employed. The little child is utterly innocent of his social obligations, and

HERBERT E. HAWKES

ne cannot have the knowledge which would enable him to manage his own affairs. He must be awakened to the relation that his actions bear to the common welfare and learn that his pleasure must sometimes be sacrificed for the comfort of others. This process of awakening to moral and social values is to my mind one of the most important features of education in the home and in the school.

I can illustrate what I mean by an incident from my own childhood. As a boy I attended a one-room school in a tiny New England village, just a wide place in the road. None of the boys had any money to buy a ball to play with at noon and recess time. One day I was rummaging around in my older brother's room and chanced to feel in the pocket of his trousers which were hanging in the closet. I found fifty cents, and immediately the relation between that fifty cents and a new ball occurred to me. I took the money. To the best of my belief it was not an immoral act. It was non-moral. I had not at that moment experienced a moral awakening to the matter of stealing. It was merely an emotional and intellectual recognition of the fact that fifty cents would buy a ball that I wanted. I bought the ball and took it to school and was a very popular boy. There must have been some little feeling of reticence about the affair, however, because I thought it would be a good plan not to take the ball home at night but to give it to a couple of boys who lived a mile down the road to play with evenings. One afternoon my brother was going past the place where the boys lived, while they were playing with my ball. They called out to my brother that I had let them have the ball. Like a flash my brother realized the possible relation between the fifty cents that he had missed and the fact that I owned a fifty-cent ball. He told my mother, who inquired of me how I got the ball. Having already passed through a moral awakening on the point of telling the truth, I told the whole story. Her only comment was, "Get me the ball"—which I did.

She must have told the rest of the family not to mention the matter in my hearing. She got some cotton string, put a hook in the ceiling in the dining room over my place at table, and hung that ball from the hook with the string so that it was about on a level with my head, a little in front of me. No reference of any kind was ever made by anyone to the ball or to the incident. But every time I came to table there was that thrice accursed ball staring me in the face. How I hated it! But not a word was spoken. At the end of a month or so the ball disappeared, without comment. No one ever mentioned it, and I never knew what became of it. But I had experienced a moral awakening regarding stealing that has lasted ever since. And to this day when I take things that do not belong to me I know exactly what I am doing.

GUIDING PRINCIPLES IN BEHAVIOR

Punishment merely as punishment is rarely regenerative. But as an awakening to one's responsibilities it is of the greatest significance.

These various awakenings ought to provide one with a set of guiding principles for ethical and social behavior. The child must awake to the fact that impertinent manners cause people to dislike him. Out of this knowledge ought to come the principle and habit of courtesy. Either the awakened one takes charge of himself and sees to it that he conducts himself in accord with the newly discovered principle, or he considers it sufficient merely to follow custom and rule. In one case the urge for right living comes from within, obedience to the unenforcibles, self-discipline. In the other case, although he may give lip assent to the principle, responsibility for living up to it comes from without: the force of authority. The wise and constructive exercise of discipline from without in order to stimulate discipline from within is one of the most serious and difficult problems that face the parent, the school and even the college, unless the college abdicates all responsibility for any aspect of education except the acquisition of information from books.

What, then, is the aim of our efforts to educate our youth in the home and in the school and in the church?

Of course the acquisition of knowledge is of primary importance. But not merely for the sake of knowing more. For ordinary work-a-day purposes perhaps most of our knowledge is useful to us in avoiding the necessity for rules. That is, in making it possible for us to work from a principle and arrive at action instead of taking someone else's dictum.

The whole matter can be summed up in the statement that the aim of education in the home as well as in the church and in the school is to enable the individual to take charge of himself, to develop wisdom from knowledge and judgment from experience that will enable him to live effectively.

Some well-meaning but immature people of all ages would like to have someone tell them just what they ought and ought not to do under all circumstances. This would be the easiest way to live. Life for the lazy!

CODES OF RULES FOR THE LAZY

Recently a group of students called at my office and asked me to make for them a clear and sharp set of rules of conduct in our men's dormitories. They said that they wanted to know just how far they could go without getting into trouble. I had to tell them that such a thing was not only unwise, but impossible. If they were disposed to go as far as they could without getting into trouble, my ingenuity was utterly inadequate to frame a code that their greater and more spontaneous ingenuity could not beat. It would be a more constructive attitude if they would themselves consider what kind of action on their part helped to make the residence halls places where there was ample room for work and sleep and play. But the way of going at it was not making a code of rules, but establishing a principle.

I cannot bring my remarks to a close without quoting the advice of the greatest Teacher of all. One day a lawyer came to Jesus and attempted to embarrass him by asking, "Which is the great commandment in the law?" Of course he was referring to the code of "thou shalt nots" of which the Jewish law consisted. The reply came like a clarion—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." Nothing negative or small about this. "This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself." These are not commandments in the old Levitical sense—they are principles of living. If one gets these two firmly in mind, all of the details will follow. For "on these two depend all the law and the prophets."

Rules and laws we need because of our human frailty. But we must use them as substitutes for what they really stand for. Rules ought to be merely frozen principles, strong and hard enough to bear our weight, but flexible enough to melt when brought into contact with a warm human problem. To awaken our youth to eternal principles of social behavior and reverent attitudes, so that they may have souls of their own to save, is the great aim and end of education. This is obedience to the unenforcibles. "For the letter killeth but the spirit giveth life."

'Had I Been One of Those'

By Joseph Fort Newton

Let us now go even unto Bethlehem. Luke 2:15.

YEARS ago my late friend, Celia Parker Woolley, of Chicago, wrote a little poem in which she asked herself the question, point-blank, what she would have done if she had lived in Judea when Jesus was teaching, and what would have been her attitude toward his personality and his movement. It is a searching question, if we ask it honestly, as we study the lesson about his first disciples. It is easy in these safe and pleasant days to worship and to praise, but if we had lived in the days of his flesh, would it have been easy to follow and obey?

Take, for example, the story of Christmas Day. It comes to us on the wings of music, with angel faces in the background, all wrapped in the glamor and haze of poetry. Even in fairyland no one ever heard such a thrilling story, telling how, in a tiny hill town, in a stall in a stable, under a singing sky, at "the end of the way of a wandering star," God was born a Babe, bringing a new pity and joy into the life of man. Yes, it is unutterably beautiful—too lovely not to be true.

> But if a sleeping Babe now lay
> Within a manger filled with hay,
> And God's star pointed out the way,
> Would I believe? Would I obey?

Or suppose we are back in Judea in the days of John the Baptist. It is a strange environment, yet it seems familiar, as when one visits a place about which one has read and studied a great deal. The religion of Moses is learnedly expounded, and in the stately service in the Temple men pay fitting, if formal, homage to the far-off Jehovah, whose awful name they dare not take upon their lips. The world is sad and troubled, as it is today, seeking without finding, and men are confused in faith. They are looking, longing for a Deliverer—one who in might and majesty will drive out the hated Roman and restore the glory of ancient days.

DOES JESUS DISAPPOINT?

A rumor runs like wild, telling of a new Teacher who may, perhaps, be the expected Prophet and Savior! We go with the multitude to see him, some doubting, some hoping, all wondering. On the way down toward the Jordan we pass many a spot memorable in sacred history, but the people take little note of these places, so eager are they to see and hear one who may be the long-looked-for Messiah. The excitement is intense, as if men were watching for a new star to swim into the sky.

At last we arrive, and find a sun-browned peasant, wearing the garb of his class, with a few disciples near him. Andrew has talked with him, and brought his brother Peter and introduced him to the new Teacher. Philip and Nathaniel are convinced that he is the Savior, but were they too easily won? He is unknown. To be

sure, there is about him a certain stillness and strength, and his bearing is benign, but nothing to evoke wonder or awe. He works no miracle. The best people are critical and hold aloof. Are we disappointed or puzzled or afraid, or do we, like Andrew and Philip, cast our lot with him?

Or we go with the crowd to Galilee to hear Jesus preach. There we find him seated on a hillside, with a company of people sitting on the grass, and he is talking about the "blessed life." But who are the blessed? They are the poor, the mourners, the meek, the merciful, the persecuted—not the rich, the cultured, the highly placed. It is very strange. He speaks of the

JOSEPH FORT NEWTON

distant, cloud-robed Jehovah as his Father—not so do the teachers in the Temple speak. He says the poor, the sinful, the outcast—the very scum of the earth—are his brothers. Surely that is mixing up values, for, manifestly, we must draw the line somewhere, if we are not to end in a dreamy, sentimental radicalism. It would not be so bad as a nice piece of poetry, or a pious gesture, but he applies it in actual life. He associates with the social riffraff. Then we hear him say quietly:

> Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Love your enemies . . . do good to them that hate you, and pray for them which despitefully use you. . . . If any man take away thy coat, let him have thy cloak also.

It is too much; it runs counter to common sense, and upsets all ideas of social order. If everybody did what he asks them to do, civilization would come to an end in chaos. Besides, nobody can do it. It is all very well to preach about such far-off, shining ideals, but in an unideal world of human nature they will not work. Would these have been our reactions to the Sermon on the Mount, had we been among those who heard it?

> Had I heard the Hillside Preacher's word,
> Would I have guessed, would I have known,
> This was the One we came to seek, and He alone?

So we might go through the story of Jesus, recall its scenes, repeat his words, and test ourselves to our shame, it may be, but also to our profit. If we had been Peter, James and John, would we have left our fishing-nets—that is, our business—and followed Jesus as they did? Was it easy for them to do it? Apparently, but was it so in fact? Jesus asked of men more than a passing interest. He asked them to take sides for or against him. Does he not make the same demand today? How is it with us? Do we take our stand, or find some way of satisfying both our conscience and our prudence, and avoid the issue?

A DISAPPOINTING CHRIST

For one thing, Jesus was not the Christ men expected, and it is so easy to let our preconceived ideas on what truth ought to be blind us to the truth as it is. We want the truth—of course, we do—but we want it to be *as we think it ought to be.* When the truth is newborn, it is always wrapped in swaddling clothes, and we want it to wear a robe of purple.

No, Jesus was not the Christ men wanted, but he was the Christ men needed. How often what we want makes us pass by and miss what we need. The people of that day longed for a leader powerful enough to rid them of a hated oppression, whereas Jesus came teaching the power of love. No wonder they were disappointed. Would it have been so with us, had we been of those who saw and heard him?

Not many prominent men followed Jesus as he went about teaching and doing good. Nicodemus, to be sure, talked with Jesus "by night," when no one could see, and followed him afar, for fear of public opinion. Others were content to ask: "What can an untaught carpenter teach us? Is it not asking too much to invite us to join so lowly a group, mostly working folk, who follow him? Look how the poor, the ragged, the lame, the halt, and even the harlots crowd about him. He appeals to the mob!" Would I have judged the Teacher by such tests, and turned away?

THE CHRIST MEN NEEDED

Aye, would I have let the tawdry distinctions of social rank, or pride of blood and extraction, keep me away? Would I have been blinded by aristocratic vanity to the Word-made-flesh? Would I have failed to see that the "mob" is the human race in misery, the mournful beginning of the people? Would I have fancied that the poor need Christ, and that I, in my smug righteousness and conceit, did not need him? Would I have missed seeing the most beautiful thing ever seen on earth—the Son of Man, young, strong, loving life, consecrating himself in sacrificial toil to the service of those too ignorant to know, too blind to see, too stolid to feel? Would I have recognized strength giving itself

to weakness? Would I have guessed that such an One is indeed the Son of God?

When he said to the woman who was a sinner—one who closed her eyes in misery and opened them without hope—"Neither do I condemn thee; go and sin no more," would I have thought that he struck a blow at the social order, and put a premium on vice? God forbid! And yet, and yet is not that what some of us think when the same thing is done today? When he told me to love my neighbor, would I have asked, "Who is my neighbor?" seeking to limit the command, or to evade it by a quibble? When he refused to interfere and settle a dispute about property, would I have said that he stood aloof from practical social problems, a dealer in a fine-spun mysticism, with no message for the hour? Would I have lost faith in him because he did not take sides with my party against Caesar or Herod? Would I have felt in whose Presence I stood, and cried, when the sign-seeking crowd turned away at his hard saying: "Lord, to whom shall we go? Thou hast the words of eternal life"?

Or would I have remained indifferent to him and his work, waiting, like Gamaliel, to see what came of it, not realizing that my indifference made it easier for the mob to cry, "Crucify him!"? Do we realize to what our blindness to modern visions is leading us, and driving others? It is indifference, more than agitation, that feeds revolutions. It is not conservatism to be blind to fact; it is stupidity. We blame the agitator, but we ought also to blame our short-sightedness which helps to create the mob and its violence.

JESUS IS HERE!

Then there are those last, dark, proud days when the Teacher of love was left to face the fury of hate, alone! What would I have thought of that scene? Would I have denied him, like Peter? Would I have run away, like Mark? Would I have lost faith in him because he did not drive out the Romans, failing to see that he was setting up in the human heart a kingdom against which the gates of hell cannot prevail? Would I have guessed the meaning of the cross? When I saw him die, would I have believed, as others did? When women came running, saying that they had seen him alive, would I have believed, or doubted like Thomas, until I had thrust my hand in his side? Would I have dreamed that that nail-pierced hand would change, at last, the course of centuries, and write above all bigotry that blinds and all tyranny that crushes, the everlasting varieties of the Love of God, the Freedom of the Soul, the Golden Rule, and the Eternal Life?

Even so, such questions belong not to the far past, but to the living, vibrating present. For Jesus is here, a thousand times more alive than when he journeyed in the flesh, inescapable, haunting, challenging. Do I follow him as my Lord and Master? Do I, in my pulpit, tell the truth as he tells it to me—his truth, the whole truth, and nothing but the truth? Do you in your office, or shop, or home, in the city or in the field, follow him, as of old men followed him in Galilee? Or does he seem far off, like a dream too beautiful ever to come true?

Opiates of the Soul

By Edwin T. Buehrer

Who can understand his errors? Of unconscious ones hold me guiltless. Psalm 19:12.

MANY centuries ago the author of John's Gospel recalled a scene out of the life of Jesus in which the Master gave his disciples some last minute instructions out of his own experience. Among other things he said: "These things have I spoken unto you, that ye should not be caused to stumble. They shall put you out of the synagogues: yea, the hour cometh that whosoever killeth you shall think that he offereth service unto God."

Many people have shared that dishonor with the Pharisees since those New Testament days. Anatole France, who gave us a glimpse of the French Revolution in his book, *The Gods Are Athirst,* tells the story of Evariste Gamelin, a splendid young man, a promising painter, the idol of his mother, the hope of his friends. Monsieur Gamelin was in sympathy with the purpose of the revolution because of his desire to help the common people, and because of his strict, puritanical sense of justice. And so he rose to prominence, and eventually achieved a place on the dreaded tribunal which had the power of life and death over all those who were accused.

But the suffering of the masses had been great, the issues deep and the hatreds bitter. And so this stern, well-meaning young puritan, bent upon wreaking vengeance on the enemies of the people, and making France once and for all time safe for liberty, equality and fraternity, sent all who stood accused before him—friends as well as enemies, innocent as well as guilty—to the guillotine.

When he himself stood accused it was incredible to him that he had done wrong. "I blame myself for nothing," he said, "I have made myself anathema for my country's sake . . . I am accursed . . . I have put myself outside humanity." Nevertheless, what he had done he would do again, for to the end he believed that he had rendered God a service; and in the language of the Old Testament this once promising young artist, now an inhuman executioner, "knew not that the Lord had departed from him." And when he finally realized it he could not understand the reason why. Wasn't he honest? Wasn't he conscientious? Wasn't he just? Did not the tyrants, and all those misguided people who wittingly or unwittingly aided their cause, deserve the guillotine? And if a few innocent people suffered wasn't their death amply justified by the great good which such seeming cruelty would lead to?

My subject this morning is "Opiates of the Soul"; and when I use the word "opiate" I mean a false consolation, a consolation which, like a physical opiate, induces sleep and forgetfulness, and a deceptive feeling of security and peace. Such was the consolation of the Pharisees who crucified Jesus and stoned Stephen and imprisoned the disciples. St. Paul, who was among

them, was one of the few to see and confess the error of his ways. Such was the consolation of Monsieur Gamelin who made the slogan of the French Revolution his God and was bent upon destroying all those who stood accused of not worshiping at his shrine. Such has been the consolation of people in every age: otherwise harmless people, peaceable people, likable people.

What are these false consolations, these opiates, these unconscious sins which put the soul to sleep and then betray and destroy it in the end?

I

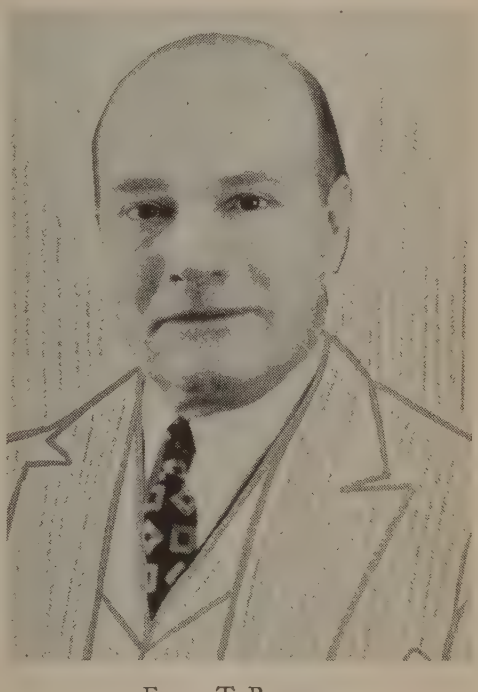
One of these, most assuredly, is acquiescence—acquiescence in matters which we ought to seek to change, or against which we should at least protest. Contentment with our lot is something of a religious principle which we have inherited from another age, and which has its value. There are some things in life which are grievously inconvenient, but which we must accept because in the nature of things there is nothing we can do about them.

We must accept the fact, for example, that without work, hard work and often drudgery, many of the choicest prizes of life will never be ours. "He who will not work shall not eat" is a rule which some people can get around physically, but it is a rule which no one can escape morally or spiritually. The deepest thoughts and the highest joys are reserved for those who know the discipline of disappointment and the drudgery that goes with work. With that fact, for better or worse, we must be content.

It seems fairly certain, also, that for better or worse we must share the good things of the world as well as the work of the world with our fellow men. Increasingly we must live the collective life, the life of the one —myself—in relation to the life of literally everyone else. To be sure, the joys and the sorrows of life are not evenly divided. China and Poland and Spain and Belgium have staggered under a burden which is unknown to most nations. And within the borders of every nation the difference between the richest and the poorest is like the difference between day and night. Nevertheless we are more dependent, each on the other, than our forbears were before the age of industry and mechanization; and it will be more true tomorrow than it is today. With this fact, too, we must make our peace.

But for all these molds and patterns to which we must conform, a thousand choices remain. Every day we face the necessity of choosing this, and rejecting that. And every single choice reaches down through consequences which no man can foresee. Every subject our children choose in high school, in preference to some other, is like a continental divide which may determine the direction of their lives. The tragedies of life for the most part spring from the fact that we have freedom to choose the evil in preference to the good, or from the bungling way in which we choose the good. We are not free to be good unless we are free to be utterly bad. We are not free unless we are free to make mistakes. And so, in a world as complex as ours, with our limited knowledge and insight, we stand at the brink day after day, and make our choices at the peril of our souls.

There is danger in choosing, for we may choose wrong; but there is greater danger in not choosing, for then a choice will somehow be arbitrarily made for us. We may say "yes" or we may say "no," but if we say neither the control and direction will no longer be in our hands. And so, whereas we cannot choose to abolish work and self-discipline if we want the best things in life, we can choose some tasks which we are best fitted to perform. And whereas we cannot abolish the trend toward the collective life we still have the power to choose the cooperative life as over against the totali-



Edwin T. Buehrer

tarian life. And whereas we cannot abolish the machine age we can choose from out of the rich variety of things which the machine age makes possible the things we most want and need, and thus turn material means to spiritual ends.

Surely, then, it is not necessary that we have a pattern of life imposed upon us—by radio or newspaper or demagogue. We don't have to accept life as it is. We can work with all men of good will to make the resources of the world bless life rather than curse life. But this means that we cannot safely accept things as they are. Acquiescence is a virtue when things cannot be changed. But it is a great evil when things can and should be changed. The tragedy of Europe may be the tragedy of false and stupid choices; but it is also the tragedy of acquiescence on the part of the people who were not wise enough or strong enough to set their choices over against the choices which their leaders made for them. Whether we will be wiser or stronger in our country remains to be seen, but as the war fever

rises we will not preserve our democracy by simply accepting it, such as it is, and singing its praises and being content. We will preserve it by choosing even in smaller matters to demand for ourselves and to grant to others the freedom to differ, the freedom to criticize, the freedom to make mistakes. Christians more than most other people should never forget that in the great crises of history the sinners were not always the rebels. The sinners were often those who were content to stand by tacitly acquiescing when their fellow men were oppressed and persecuted. And what was worse still, they did not even know they were sinners; they were tragically unaware that "the Lord had departed from them."

II

Another opiate with which men and women have sought to comfort themselves is the feeling that, after all, there isn't anything anyone can do about it. And we can all understand that feeling. The overwhelming problems of modern life make fatalists of most of us. We are very much like Gulliver in that fantastic land of giants. And there are many evidences that the collective life is too much for us.

How romantic the pioneer days look from out that mood! The pioneer, though often crushed by nature, was not crushed by his fellow man. His destiny was a more personal matter in which his responsibility loomed large. Millions today, rendered homeless and jobless and foodless, can never know what that experience was like. It is described feelingly by a modern reporter, Pierre van Paassen, who in a book, *The Days of Our Years,* records his experiences as he roamed about in the world. After many years he returned to his home in Holland only to find his old family home in ruins; and, being in a meditative mood, he reflected that his relation to his old home was symbolic of mankind's relation to the world of a previous generation. Man's thoughts

> revert to his lost paradise which always lies in the past. His own heart fails him and his old herd instinct comes to the surface and he seeks consolation and forgetfulness in the company of other fearful and frustrated brothers . . . and they put their trust in the capacities of a strong man, a Savior, a Messiah. They accept his guidance and they abdicate their will and their conscience and their intelligence and their personality into his hands . . . and that is what has happened in our time.

But the strong man is an illusion, for no man is strong enough or wise enough or good enough to do the work which millions of people will not do or may not do for themselves. Jesus never pretended to be such a man. He deliberately refused when the temptation came. Democracy breaks down as religion breaks down when we admit that our inner resources have failed us. Our assertion of our own helplessness is a heresy second only to the assertion that strong men can save us. From both heresies we should all pray to be delivered; for they goad men into hoping for a short and easy way, and then dash their hopes just when their need is greatest.

III

First, acquiescence in wrongdoing! Second, the feeling that there is nothing we can do! These are the opiates which bring only more misery into the world, for there are always strong men and ruthless men who will take advantage of such a surrender. To combat them we need a new faith in man, or rather, a faith in a new kind of man.

When has the man of Europe been asked to express or even think his thoughts about how society should be organized? At the very heart of religion is the demand that the human spirit be set free to do just that. It is not easy to justify violence or bloodshed; but if there must be justification let it be this: That the long, slow process of human freedom be initiated and protected, whatever the cost. In the sense that men believe this can be done faith in man is the basis for a new faith in God; for God's will on earth is unthinkable unless it expresses itself in the will of man. This thought, not very clear or articulate, but unmistakably present, helps to make John Steinbeck's *Grapes of Wrath* a great book despite the indecencies which repel so many readers.

In one of his best moods the author describes the plowman astride his great tractor, tearing up the acres and literally bumping over the shacks once occupied by the sharecroppers. One dispossessed tenant, beside himself with anger, threatened to shoot the plowman. But the plowman remonstrated that he was only a tool, that he had no evil motives and that he was simply

The World's Bible

CHRIST has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

ANNIE JOHNSON FLINT.

(From *By the Way,* copyrighted booklet published by Evangelical Publishers, Toronto)

obeying orders. He needed his job to feed his family. Very well, then, the boss who gave the orders ought to be shot. But he, in turn, took orders from the bank. The bank president, then. But he simply carried out instructions from "the East." "But where does it stop?" demanded the tenant, "I don't aim to starve to death before I kill the man that's starving me." And then, more reflectively: "I don't know, maybe there's nobody to shoot. Maybe it isn't men at all. . . . I got to figure, we all got to figure. It's not lightning or earthquakes. We've got a bad thing made by men . . . and so help us God, that's something we can change."

"A bad thing made by men . . . and that's something men can change!" When men really believe *that* they will get rid of the opiates, and they will have in their heads and hearts a faith that will overcome the world.

The Light of the World

In the Whitney Museum in New York city there is a painting entitled "The Light of the World," but this light is not God but an electric beacon invented by human genius. The painting shows a group of people gathered around a concrete shaft that is ornamented with modern designs and on the top of which is a huge globe of many colored glass. In this globe are two powerful light bulbs. You can see the filament, you can see the wiring, you can see the levers. Beside the pedestal is a little telescope. Across the street is a great cathedral, but the people have turned their backs to that. They are looking up at this great light; but their bodies are stiff, their faces hard and perplexed. A near-by tree is bare and leafless, while the sky above is dark with clouds.

Somehow this great mechanical contrivance at which the people are looking with agonized expression may be for them the Light of the World, but it hasn't illumined their darkness. Compare with that picture Holman Hunt's great masterpiece in St. Paul's Cathedral, also called "The Light of the World," and note the peace, the assurance, the inspiration and the dignity on the face of Jesus.

HOWARD J. CONN.

LOVE your enemies! What is this commandment? A lofty demand to bring about splendid effort? A means of severe discipline, to assure the victory over self and the passions? It is all this, but it is also much more. It is the affirmation of the brotherhood of man, under a form as forceful as it is unexpected. We are to love our enemies; that is to say, that for another to be outside our sympathies, or for us to be beyond his, is not enough to break the indestructible bond of human fraternity. Behind the enemy, remember the man. The hostility is an accident; what is substantial is the humanity. We are enemies by chance and from minor causes, such as temperament, race, subordinate interests; but we are brothers by the very marrow of our bones, and the undoubted signs of our divine parentage.

CHARLES WAGNER.

A Pastoral Prayer

BY C. HUBERT STEM

ETERNAL God, father of all mercies and giver of all good gifts, from whom to live apart is death but in whom and with whom to live is the fullness and joy of life, we come to Thee with praise on our lips and thanksgiving in our hearts. We praise Thee for the glory and beauty of creation, for the noble army of prophets and saints who from their labors rest, for the happiness of home life, for the tenderness of affections among those who love one another, for the ties that bind us together in close fellowship.

Especially do we pray on this day of days for the youth of the land. Wilt thou be their guide and strength—a cloud by day, a pillar of fire by night—in this time of upheaval and confusion. Grant to them an appreciation of the noble tradition in which they stand as followers of Jesus. May they be conscious of the heritage of freedom which is theirs and may they be determined to secure a society in which men of every color and in every station shall enjoy freedom to think, to worship, and to work. Instill in them a passion to see righteousness and justice supplant evil and injustice in the social order. Give them courage and faith as they come more and more to face the problems of life in the months and years ahead.

In their choice of vocations, of philosophies, of modes of living, let them not forget that the meaning of life is found not in the abundance of that which they possess but in the completeness of their dedication to Thee and to Thy purposes. Lead them, through Him who is the way, the truth and the life, into living fellowship with Thee.

O God, we pray for the state and for the world. Fill us with a holy hate for all forms of exploitation, of discrimination of caste or color, of violence and war, of deception and hypocrisy in our national and international life. We would help to bring peace in our time, O Lord. We ask for strength to be calm, reasonable and slow to anger in days of tension and strain in international affairs. Bless and guide the President of the United States and the rulers of all nations, enduing them with wisdom, truth and goodness that they may govern well and serve the cause of justice and peace.

O God, we pray for Thy holy church. Give to its leaders and members a vision of what it can mean to the world, a body of Christians holding together a world about to break into pieces. Help us to hasten the time when divisions shall be no more, and the Body of Christ shall be one, a great fellowship of believers and followers of Jesus, making the Kingdom of God on earth a reality. Through Jesus Christ, our Lord. Amen.

Preachers' Partners Have Problems, Too!

By Olive Reynolds Goodwin

HOW can a minister's wife take her rightful place in her church and community, be a sympathetic partner to her husband, an understanding mother to her children, a capable and hospitable homemaker—and still keep her health and serenity? A large order, indeed!

Just what *is* her rightful place in her church and community? Every pastor's wife must decide early in her career whether she will accept the positions offered her in the various organizations of her church and community, or whether she will serve in less conspicuous ways and try to help other people to be leaders. Rest assured that she will be asked to be the president of some organization! "Everyone else has refused to be president of our women's society, so we have to ask you," said a chairman of a nominating committee to her pastor's wife.

The wife of a well known minister tells of her experience in their first parish. She had accepted the presidency of a large women's society, thinking that her duty. After the first half hour of her stumbling and painful efforts to preside, one of the women rose and said: "Will someone please tell me why our pastor's wife has to be president of this organization when there are a dozen women here who are better qualified?" She did not attempt to preside again, but has been known for a long period of years as a most helpful and greatly loved person.

● *Balancing Home and Church Duties*

"I feel as though I were cheating my husband and children when I spend so much time in church school and women's society work," a young friend in a near-by parish said to me not long ago. I have heard similar testimony from many others and have often echoed this conviction during my own twenty years of experience as a minister's wife. When the need is so clear to us, and there are so few people willing to undertake church responsibilities, especially in the smaller parishes, how can we achieve the proper balance between our home and church duties?

We want our homes to be centers of simple and gracious hospitality, so that people who come to us with their joys and sorrows may find understanding and courage. Often we are so busy that we do not find time to give attention to our spiritual lives, and thus we do not have within us deep resources of assurance and conviction from which we may draw as we endeavor to lend aid to others in their need.

● *Learning by Trial And Error*

How much preparation do most of us have for this challenging work? Our husbands usually have three years of graduate study, during which they are carefully trained to do their work effectively. This is often accompanied by practical experience in parish work, under the direction of their professors or leading clergymen. But we wives of ministers must too often plunge

Olive R. Goodwin

blithely into our exacting work with very little idea of what it is all about. We have to learn by the trial and error method, and often we feel that it is mostly error!

The old saying that a minister's wife can make or break her husband has often proved true. A young woman who had small children and could afford no household help found the pressure of parish demands greater than she could meet. She asked her husband to tell the church committee that they had engaged him and not her. A few words of wise counsel to this young woman would have enabled her to change her attitude. She might have learned how to be tactful in indicating that she really had a deep interest in all the affairs of the parish, but that she could not take a very active part while her children were small.

The woman who asked to see the inside of the parsonage when her husband was preaching as a candidate did not know that her tactlessness would be a real factor in the committee's decision against her husband. A little advice beforehand might have saved her many heartaches.

This attitude of humble willingness to open one's heart and mind to the suggestions that come by the way is one that is well worth cultivating. Such an attitude pays rich dividends, cumulative with the years, in effective service and in the favorable regard of those with whom we are called upon to labor in the field of our important ministry.

● *Retreats for Wives Of Ministers*

One answer to this vital need for more preparation would be found in short periods of special training. Some annual "retreats" for ministers' wives have already been held, but the plan could be made a much more general feature of our American church life. Groups of twenty-five to fifty women could meet annually, living together for several days in small summer hotels on lake shores, or in other secluded and beautiful places. Early June or September, when the summer hotel rates are not in effect, would be ideal times for such retreats.

Inspiring messages concerning the underlying purposes of our work as pastors' wives could be brought to each group by capable women leaders in church work. Women psychiatrists or medical doctors could teach us how to be of more assistance to those who are sick in body or mind. There could be discussions on the art of simple and cordial hospitality in the parsonage; on the efficient management of our households so that we might have more time for outside interests; on ways in which we may keep growing in mind and in spirit. There might be a "hobby show" to to which each one might contribute "samples" of some special interest which had brought refreshment and renewal to her.

Ample opportunities for informal discussion and exchange of experiences, together with the cultivating of friendships, would help to enrich the lives of all who could attend such conferences. There could be periods of recreation—sports, informal games, or walks in the woods with congenial companions. The programs could be varied from year to year, as needs for certain things were indicated by those in attendance.

The minister's wife often feels lonely, and longs for more frequent

opportunities for fellowship with others in her position. I have attended many kinds of church conferences, but I had never found much attention given to the special problems of ministers' wives until I began to attend our retreats in New Hampshire. The fact that only women of like interests were present set an atmosphere of even greater congeniality than that found in the ordinary church conference. We could open our hearts to each other without restraint. "The presence of even one man would have spoiled our retreat!" said a friend to me, as we were leaving our last conference.

● *A Successful Experiment In New Hampshire*

Dr. Douglas Horton, secretary of the General Council of Congregational and Christian Churches, and a summer resident of New Hampshire, has suggested that a description of the way in which our retreats have been organized and carried on might lead to the organization of similar conferences in localities where none have hitherto been held. He has expressed the hope that this plan might be generally adopted, not only in our own denomination, but in many others. If the retreats could be organized along interdenominational lines, the advantages would be even greater.

A "Retreat Committee" has been appointed each September at the annual meeting of the Women's Department of the New Hampshire Congregational-Christian Conference. During the winter this committee of representative pastors' wives has planned the programs and secured speakers. Letters have been sent in the spring to each women's society in the state, asking them to make sure that their ministers' wives attended the conference, if possible. The response has been gratifying. In many cases, societies have donated the expenses of the retreat, about five dollars, as a gift of appreciation to their pastor's wife. If she preferred to pay her own way, they have given scholarships for others who could not attend without some assistance. In some instances, the parsonage children have been cared for by members of the women's groups, so that the mothers might be free to leave. Transportation has been arranged by the committee.

● *Discussing Perplexing Problems*

The fourth annual retreat was held at Hotel Waubeek on Lake Winnipesaukee, N. H., on June 11-13 of this year. The fifty women who attended felt that the experience was of great benefit to them. From the early morning dip to the last whispered conversation at night in the cabins and hotel rooms, the days were filled with good fellowship, inspiring talks, opportunities for recreation, and informal discussions around a crackling wood fire in the big stone fireplace of the hotel lounge. An outdoor vesper service and afternoon tea on the porch added to the delight of the retreat.

Dr. Hilda R. Ives, of Andover-Newton Theological School, gave two splendid talks on ways in which a minister's wife may achieve a well rounded life of service. The power of our Christian faith to enable us to meet triumphantly the challenge of these tragic days formed the basis of her third address.

The need for a genuine spiritual message in church music and ways of achieving it were discussed by Mrs. Edmund Burnham, of Essex, Mass.

What the minister and his wife can do to help prevent and relieve nervous disorders in parishoners, and the need for more parent education in mental hygiene, were explained by Dr. Anna Philbrook, a psychiatrist of Concord, N. H. An especially profitable question period followed her talk, which touched upon matters that are to the fore more than ever in these days of almost universal unrest and human bewilderment.

"Budgeting our incomes to make every dollar stretch," "Budgeting our time," and "The need for hobbies" were themes of informal discussions led by members of the group. Samples of "pet" hobbies were shown, ranging from cleverly made puppets for children's entertainments to scrapbooks of flower arrangements. A series of loose-leaf notebooks containing poems arranged according to various subjects, each illustrated with a carefully chosen picture, attracted much attention.

● *New Resources For Living*

Last year the program included suggestions by members of the group of simple but effective religious pageantry, demonstrations of the coaching of amateur dramatics, and a delightful entertainment given by Miss Marion Sawyer of the Leland Powers School of Dramatics in Boston; also talks on current books by Mrs. Myron Gutterson of Andover, Mass. While this conference was very profitable, many of us felt that we ought to devote more time to our specific problems as pastors' wives. Our recent retreat was planned with this in mind. All of us who attended gained a deeper understanding of our work and a reinforcement of our resources for living.

Every minister should be glad to have his wife attend such a retreat. She might learn, among other things, that there should be an embargo on any criticism of his sermon until Tuesday noon—as was pointed out at our last retreat. She would not be so easily discouraged if he "broke out" with a new pulpit mannerism just when she thought she had cured him of an old one, for she would know that such an occurence is not as rare as she had supposed!

Every parish should rejoice to have its pastor's wife bring back new zest for her work. Every "mistress of a manse" would count it a privilege to gain new inspiration, find new friends, and return to her home with a renewed conviction that her task is one of the most challenging and rewarding that a woman can have.

To the Church of Christ

By Charles Sumner Hoyt

IS this the time to halt, O Church of Christ, to sound
Retreat? To arm with weapons crude and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?

No! Rather, strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's.
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime.

• WHO'S WHO in THIS ISSUE •

REV. ERNEST FREMONT TITTLE'S *ministerial career began with pastorates in Christiansburg, Dayton, Delaware and Columbus, in Ohio; since 1918 he has ministered at First Methodist Church, Evanston, Ill. He has given series of lectures at Yale, Colgate-Rochester, DePauw, Ohio Wesleyan and other leading schools. During the First World War he served under the Y.M.C.A. in France and participated in the St. Mihiel offensive. Among his books are* *The Foolishness of Preaching, What Must the Church Do to Be Saved?* and *Christians in an Unchristian Society.*

Graduating at Brown University in 1927 and at the University of Chicago in 1930, Rev. FRANKLIN D. ELMER, JR., became pastor of the First Baptist Church, DeKalb, Ill. Since 1936 he has ministered at the Baptist Church in Lockport, N. Y.

Rev. IVAN H. HAGEDORN *received his* education at Gettsburg College, Gettysburg Lutheran Seminary and Temple University. His first pastorate was at Collingswood, N. J., and for the past seven years he has ministered at Bethel Lutheran Church, Philadelphia. Mr. Hagedorn has been prominent in Lutheran activities in his state and has served as president of the Philadelphia conference of the East Pennsylvania Synod. While in Collingswood he was president of the Lutheran Ministerium of New Jersey.

Dr. HERBERT E. HAWKES *became professor of mathematics at Columbia University in 1910, and has been dean of Columbia College since 1918. For four years he was president of the Council on Religion in Higher Education and has held many other posts of responsibility in the fields of education and religion. He is the author of a number of textbooks in mathematics. His sermon published in this issue was delivered at the Chicago Sunday Evening Club.*

Rev. JOSEPH FORT NEWTON *was ordained in the Baptist ministry in 1893. His early ministry was spent in non-sectarian churches in St. Louis, Mo., Dixon, Ill., and Cedar Rapids, Ia. In 1916 he was called to the famous City Temple, London. Returning after three years to America he became minister of the Church of the Divine Paternity, New York, where he spent five years. From 1925 to 1930 he was rector of the Memorial Church of St. Paul, Overbrook, Pa., then followed five years at St. James Church, Philadelphia. For the past two years he has led the activities of the Church of St. Luke and Epiphany in Philadelphia. Dr. Newton has written many books.*

Rev. EDWIN T. BUEHRER *was for several years minister of the Congregational Church in Haworth, N. J., and is now pastor of the Fellowship Church, Orono, Maine. Mr. Buehrer spent a number of years in study at the University of Chicago.*

Rev. C. HUBERT STEM *has for several* years been associate pastor of the First Congregational Church, Evanston, Ill.

Mrs. OLIVE REYNOLDS GOODWIN *is the* wife of Rev. Thomas A. Goodwin, minister of the Congregational Church, Littleton, N. H. Her earlier career as a minister's "partner" were spent in Wilmette, Dundee and Waukegan, Ill. Mrs. Goodwin is a graduate of Lawrence College and was girls' work secretary of the Y.W.C.A. at Highland Park, Ill,, before her marriage.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

HERBERT BOOTH SMITH, Immanuel Presbyterian, Los Angeles, Cal. "The Swastika or the Cross?" Acts 5:38, 39—"If this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

HAROLD E. MARTIN, Plymouth Congregational, Utica, N. Y. "Calling All Christians." I Cor. 14:8—"If the trumpet gives an uncertain sound, who will prepare?"

ROSS LINGER, Stealey Heights Methodist, Clarksburg, W. Va. "Spiritual Blackouts." Prov. 29:18—"Where there is no vision, the people perish."

FOR YOUR SERMON AND TEXT

. . . . . .

Title of Sermon

. . . . . .

Text used (write out the text)

. . . . . .

Name of minister

. . . . . .

Name of church

. . . . . .

Address

PAUL MORRISON, Emmanuel Methodist, Lockport, N. Y. "Is God On Trial?" Judges 6:13—"If God is with us, why then is all this befallen us?"

JAMES H. WILLIAMS, First Presbyterian, Hartford, Conn. "The Pause That Refreshes." Psalm 46:10a—"Be still and know that I am God."

JAMES C. PERKINS, Federated Churches, Schroon Lake, N. Y. "White Corpuscles of Civilization." Isa. 58:12—"Thou shalt be called the repairer of the breach. . . ." Rev. 22:2—". . . for the healing of the nations."

CLYDE H. WILCOX, First Congregational, St. Clair, Mich. "Our Topsy-Turvy World." Acts 17:6—"These that have turned the world upside down are come hither also."

WALTER SCOTT COOK, Christian, Erie, Pa. "A Beatitude Takes a Vacation." Matt. 5:5—"Blessed are the meek: for they shall inherit the earth."

JOHN F. C. GREEN, Evangelical Congregational, McKeesport, Pa. "Desolations and Refuge: The Works of the Lord." Psalm 46:8a, 10, 11b—"Come, behold the works of the Lord, what desolations he hath made in the earth. . . . Be still and know that I am God. . . . God is our refuge."

The Editor's Page

The Event of the Month

THE war in Europe was kind to our political party conventions by quieting down sufficiently to yield the front page and full space for their proceedings. We now know that Mr. Roosevelt will try to break the no-third-term tradition and we know who will challenge him. The lines of the campaign are not yet fully drawn, and may not be until the very week of the election. The President is capitalizing the war situation for all it is worth. The candidates will practically make their own platforms. The issues are not found in the ponderous documents adopted by the party conventions, and they may change as the European scene changes. Yet there are three issues which are almost certain to persist, whatever happens in Europe. They are (1) the third term, (2) the New Deal, and (3) the drift toward fascism in the Roosevelt patronage organization, coupled with the vast preparedness program implemented by conscription. On these three issues I am ready to cast my vote. I am opposed to a third term for any man. I am sympathetic with the aims and many of the accomplishments of the New Deal. I am fearful of the drift to fascism by the emergence of a one-party system integrated by patronage and glorified by appeal to national unity in an alleged emergency which brands criticism as fifth columnism. I do not believe the United States should enter the war, and yet I am fully persuaded that the policy of the administration is heading straight toward intervention. Mr. Roosevelt has succeeded in creating a hysterical war-mindedness in the country, which Mr. Willkie may feel it is politically unwise to challenge. In any event the third term issue promises to make the campaign one of intense excitement and unprecedented bitterness.

The Campaign Begins

The Book of the Month

THE EVENING ALTAR. *By Carl Wallace Petty. Cokesbury Press. $1.00.*

ONE preeminent professional gift I covet for our ministry. It is not eloquence, it is not homiletic ingenuity, it is not much learning, though it is helped by all these. I wish that our ministers might possess above all other professional gifts the gift of sensitiveness to the elusive moods of the human spirit. It is a rare gift, but it is the preacher's noblest endowment. Phillips Brooks had it. Fosdick has it in an almost uncanny degree. Fort Newton and Gaius Atkins and Herbert Willett all have it. (I shouldn't have begun to mention names, because so many others come trooping to my mind.) But there are, alas, so many preachers who are insensitive to the nuances of aspiration, of faith, of doubt, of guilt, of affection, of inferiority, of pride, and all the other qualities which taken together make up the content of man's soul. Carl Wallace Petty belongs in the company of the elect. This little posthumous book gives me the key to his great ministry in New York and Pittsburgh, and a measure of the loss which his Baptist brethren felt when he was taken away by an untimely death. Like his Master, he knew what was in man. I have read these modest pages with a kindling of heart. The chapters are little sermon-meditations delivered on the radio. They deal with sixteen subjects, among them Memory, Courage, Hope, Faith, Success, Loyalty, Temptation, Insight, etc. The prayer which follows each sermon is gracious, sensitive, searching. I have a sure test of a preacher: Does he *pray* well? Does he know the language of devotion? Wallace Petty knew this language.

A Thought for the Month

WHAT does it mean to trust God? For many it is a way of escape from the predicament in which they are caught. Sometimes it is a counsel of resignation as when the issue has gone definitively against us, and we say, "Thy will be done." Sometimes it is held out as a promise of reinforcement. This is its general meaning in a nation at war. God is on our side and if we trust him he will reinforce our bombs and tanks and guns with supernatural aid and give us the victory. All these are very fragmentary conceptions of trusting God and—note this: they all imply human passivity. We need a more comprehensive conception, one which includes our responsible human action as integral to our trust in God. Let me suggest such a conception. Trusting God is trusting the pacific processes of history. You will not stumble at that word "history" if I quickly say that history includes not only the great events about which historians write, but the "short and simple annals" of our humble lives. God is the Lord of history!—of my personal history, of my nation's history, of the world's history. Let us start with that. To trust God, then, is to trust his working in history. It is to cooperate with his working, not in terms of our will but of his will. We deny our trust in God when we substitute our will for his will and expect *him* to cooperate with *us*. This is the exact opposite of trusting God. Like many others, I have great difficulty in reconciling my trust in God with my commitment to war. War seems to me to be our human attempt to impose our will upon God, to wrest the control of history from the hand of the Lord of history. It is man's scheme to force God's hand. I therefore cannot pray for victory; I can only pray for peace—for the reopening and release of the pacific processes of history, resolved that I and my nation will cooperate with God's will to establish justice for all at whatever sacrifice to ourselves. Actively to trust these pacific processes is to trust God.

Trust in God

Charles Clayton Morrison

For Your SUMMER Reading

Highland Shepherds : By ARTHUR W. HEWITT

"Like a breath of fresh air on a hot, sultry day," says Harold W. Ruopp of Central Church, Chicago, of this new book by the author of *Steeples Among the Hills.* Deals with such everyday matters as church attendance, the conduct of worship, pastoral visiting, the funeral and wedding—and his discussion of how to make sermons and deliver them effectively marks this book as "the best book on preaching of the year" *(World Call).* $2.00

Preparation and Delivery of Sermons
By CARL S. PATTON

Beginning with the propositions that preaching has the primary place in the minister's work, and that the first duty of the preacher is to be sure that he has "something to say," the author discusses the material, structure, style, preparation and delivery of sermons. Not a dry-as-dust treatise, but a friendly and intimate discussion of the preacher's chief task. $2.00

Master Sermons of the Nineteenth Century : Edited by GAIUS GLENN ATKINS

Any minister who will turn from modern sermons—just for this summer—and sink himself in the reading of the great sermons of the century of "master preachers" will start his autumn task with a new conception of the possibilities of preaching. Channing, Bushnell, Beecher, Brooks, Spurgeon and Robertson, and seven others, are here. Biographical sketches by the editor. $2.00

This Nation Under God : By ARTHUR E. HOLT

The democratic way, though a hard one, is the only way that will work in the long run. But even democracies will collapse if they do not have at their foundation thoroughgoing *religion,* faith in God. Unless America heeds the call to responsible living—which is *not* found in this country today—a tragic fate awaits our "land of the free." $2.00

The Amazing Story of Repeal
By FLETCHER DOBYNS

All those who look forward to the return of prohibition will have their hopes strengthened by reading this book, which shows how repeal was put over by a group of capitalists who, by almost fiendish propaganda, thwarted the will of the people who sought to break the enslavement of America to the liquor traffic. This realistic book constitutes a call to a renewal of the battle for righteousness and decency in America. "The most sensational book of the year," says the *Chicago Daily News.* $3.00

White Corpuscles in Europe
By ALLAN A. HUNTER

If war should come, what would be the attitude of ministers—the nation's moral leaders—to it? Will they again "present arms" or will they follow the lead of the heroic pacifists of Europe who against the onslaught of the war makers are still holding the line? These biographies of five famous peace heroes will serve as illustrative material for anti-war sermons. The life-story of the late George Lansbury is inspiring and exciting. 75 cents

AT YOUR BOOKSELLER'S OR FROM THE PUBLISHERS

Willett, Clark & Company

440 S. Dearborn St.
CHICAGO